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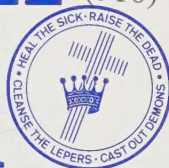
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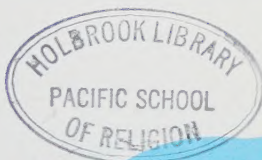
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"What I say unto you I say unto all, WATCH."—Jesus

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HOW
BAD HABITS
CAN BE
HEALED



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Our Business

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or Out of It?

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Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

Changing Thought-Patterns

EVELYN M. S. DUCKETT

Human thought readily falls into patterns. The intent observer can detect these patterns, trace their formation, explain them, justify them, and even anticipate and exploit them if he is so disposed.

If we believe that human thought has no capacity to respond to anything outside of itself, then the thought-patterns formed by our heredity, environment, and experience do appear to determine our behavior, and we seem to have no choice but to go on repeating them. But is this really the case?

Christ Jesus did not believe so. Nobody has ever been a more perceptive observer of human thought than he was, but he observed thought-patterns only to change them and release people from their mesmeric repetition. For example, the people of his time found it natural to respond to hostility with retaliation. Yet he confidently required his followers to love their enemies, and showed them the way to do this.

Again, the Pharisees, rigidly following their own code of behavior, generally rejected the new teaching. Yet Nicodemus went to talk to Jesus by night and Paul changed his whole way of life in order to embrace Christianity. Zacchaeus willingly gave half his possessions to the poor in spite of the label of grasping materialism associated with publicans. The forgiveness won by the woman, "a sinner," who washed Jesus' feet with her tears proved that a prostitute was able to break away completely from her old-thought background.

Where did these people suddenly find the love and humility and intelligence and strength they needed to change their thought-patterns so radically? These qualities were not self-generated. They were not evolved by the brain or by any physiological or physical process, and they could never be reproduced synthetically. They came from a source outside and above themselves—the Mind, or God, which Jesus called Father. The divine causative force was unseen, but its effects were dramatically observable.

In his Sermon on the Mount, Jesus put spiritualization of thought and motive above mere outward behavior when he rebuked hypocritical thought on three separate counts—giving alms without real unselfishness, praying without sincere aspiration, fasting without heartfelt self-sacrifice. But he made it clear that anyone who wanted to could cultivate these qualities and so have a more spiritual and satisfying experience. "The kingdom of God cometh not with observation," he said. "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."¹

Christian Science explains that the kingdom of God is a spiritual state of consciousness, under the control of divine Mind. No patterns of thought here except those that express the divine order. No Pharisees, no publicans, or any other human category. Just the free flow of thought embodying the spiritual qualities of divine Mind.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, said in a Fourth of July address in 1897: "To-day we commemorate not only our nation's civil and religious freedom, but a greater even, the liberty of the sons of God, the inalienable rights and radiant reality of Christianity, whereof our Master said: 'The works that I do shall he do;' and, 'The kingdom of God cometh not with observation' (with knowledge obtained from the

senses), but 'the kingdom of God is within you,'—within the present possibilities of mankind." ²

Mrs. Eddy's lifework shows the power of spiritual perception to change age-old patterns of human thought. Even as a young girl she rejected the theological doctrine of predestination widely believed at that time. To her it was inconceivable that God could be a stern predetermining power that imposed inescapable limitations and penalties on people.

Her childlike faith in God's goodness and love helped prepare her thought to apprehend the revelation that God is divine Love, Spirit, Life, Mind—not a mind sometimes good and sometimes bad, but wholly beneficent wisdom. The teachings of Jesus and her own healing works confirmed the truth of her discovery of the nature of God and of man. From this understanding of God followed her discernment of man as the idea, or expression, of divine Mind, not a mortal with a separate personal mind of his own.

To Mrs. Eddy there was no self-deception in accepting a supersensible power. And such acceptance was much more than something she wanted to believe for her own reassurance. What came to her was a vivid spiritual sense of the presence and power of divine Love and wisdom, impelling individual response and so penetrating into every aspect of human thought and experience.

But what about the observable evidence of human thought-patterns and the effects we see around us in frustration and sickness? What about the observable evidence of hatred and hypocrisy and greed and sensuality and self-importance and status-seeking that confronted Jesus, and the fears and failings that underlay the physical difficulties of the people he healed?

Christian Science explains these as negations of truth—denials of God-derived love, sincerity, unselfishness, spirituality, humility, dignity, faith, integrity—all stemming from a material view of man. The self-deception comes in accepting these matter-based negations as characteristics of man, and in identifying oneself or anyone else with them. This acceptance would shut out the redemptive and healing power that lifts human thought above itself and makes us so much more than unthinking stereotypes.

Mrs. Eddy writes: "Revelation must subdue the sophistry of intellect, and spiritualize consciousness with the dictum and the

demonstration of Truth and Love. Christian Science Mind-healing can only be gained by working from a purely Christian standpoint. Then it heals the sick and exalts the race. The essence of this Science is right thinking and right acting—leading us to see spirituality and to be spiritual, to understand and to demonstrate God.”³

Right thought is not repetitive. It is original and individual. It comes through inspiration and intuition, not through observation and material reasoning. Right thoughts are the reflection of the divine Mind, and not a reaction to human conditions. They are the kingdom of God within us, bringing heaven, or harmony, to earth.

¹ Luke 17:20, 21; ² *Miscellaneous Writings*, p. 251; ³ *No and Yes*, pp. 11–12.

It takes alertness

Minding Our Business

GRACE HOUGH CARTER

“Study to be quiet, and to do your own business.”¹ So cautioned Paul. We need to reject the false impulses that would impel us either to neglect our business or trespass on another’s business. There is a continuing challenge to ponder the Bible, along with *Science and Health with Key to the Scriptures* by Mrs. Eddy, to find out just where our responsibility lies.

Sometimes fear is the prompter of meddling. We may be afraid we cannot do all that is required of us by God. So, as a subterfuge, we try to derive undue benefit from another’s good work. It may seem easier to tag along with another’s successes than to calmly accept one’s own responsibility and claim one’s inseparability from God, divine Love, and His plan. We are the chief losers if we are indifferent or lazy about finding our part in God’s plan. Fear that we will be unable to know clearly just

what is the best course to take will fade as we cling to the understanding we already have, use it, and earnestly work for more. Casting out fears is an urgent part of minding our business.

Animal magnetism, which may operate as a belief in an attraction opposite to good, would tempt us to do work that is not rightfully ours. It might argue that another's working out of his affairs needs to be propped up, or that our neighbor's experience is more interesting than our own. Or self-righteousness might tempt us to dash in without prayerful forethought, believing ourselves to be more capable of fixing a friend's mistakes than he is. Mrs. Eddy writes, "It is the self-asserting mortal will-power that you must guard against."²

In Christian Science we must resist even the lure of wondering how far a fellow Christian Scientist may be in his advancing spiritual growth, because this, too, might be trespassing and would tend to keep us from our own work. Judging people is not part of our work.

Overconscientiousness is a trait that must yield to God's economy of work. Trying to solve abstruse metaphysical problems theoretically may give temporary elation, but if we work out the practical answers to difficulties right here, by spiritual means, we will be rewarded by progress in spiritual understanding. God imparts His wisdom without limit.

Why does it always appear easier to clean out another's mental mess than our own? Perhaps because admitting our own need requires more humility than acknowledging another's. To be always worrying and fussing about others satisfies a false sense of self-importance, and we often justify this by imagining that we are carrying out the biblical command to love our neighbor. Then we either feel hurt if another doesn't need us, or we take credit wrongly, or we feel frustrated if our efforts are not successful. The confusion resulting from assuming responsibilities that do not belong to us can cause the body to react with inharmony, as well as with fatigue.

The remedy for all officious and speculative practice is obedience to God. Mrs. Eddy writes, "In God's creation ideas became productive, obedient to Mind."³ Our outreach becomes effective in proportion to our obedience. Our business must first be God's business.

God knows each of His ideas. Divine action is His prerogative. God's law of harmonious action, rightly applied, prevents us from taking on unnecessary tasks. Claiming no Mind other than God, spiritually understanding Him, and humbly turning to Him enable us to choose the right path and to destroy temptation.

No one has ever been more humbly obedient than the Master, Christ Jesus. Because Jesus submitted always to the Father's business, he saved multitudes from preoccupation with the false business of sinful and sick living, and with dying. The Gospel of Luke tells of a time when Jesus refused to become involved with another's business: "One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?"⁴

Once I felt that I had to go into a certain situation to see that right prevailed. It seemed to me that right did finally prevail, but I was exhausted. How was I to overcome the exhaustion? To my surprise a specific message came in the form of a rebuke: "You were not the power there." Although my involvement had been necessary, there had been no justification for my imagining that God had not done His work or that I could do God's work without Him. I gratefully accepted this clarification, and my energy soon returned.

Sometimes, should a friend or family member die, one may without knowing it attempt to accept the burden of another's grief, as well as his own. He may even think that Love requires him to carry forward all the relationships that the loved one has had. This may become a subtle trap to cause one to take on something that does not belong to him.

Of course it is right to care for those who need comforting, but we will do it best by acknowledging that our Father-Mother God, the author of all right ideas, maintains His relationship to all of them. God owns not only all thoughts but all associations of thoughts. He creates all true being, all good relationship. Mind's relationship with its idea is never interrupted by death. We do not have to go about acting as if we have to do something that God has not already done.

Minding our own business is mostly getting a false sense of ourselves out of the way so that God's expression of Himself can

shine forth. Obedience to Him is necessary to stifle human will. Spiritual understanding is urgently required to overcome false reasoning that would make us take on another's work and keep us from minding our business.

Because God's law of love, God's law of economy, and God's law of the impartation of energy are completely bound up with each other, we are required only to attend to our business, and this must bless ourselves and others. Our business is neither more nor less than what God has for us to do.

¹I Thess. 4:11; ²*Miscellaneous Writings*, p. 281; ³*Science and Health*, p. 544; ⁴Luke 12:13, 14.

DILIGENTLY

Diligently I go about my business,
Phone, fuss, read, write, call,
Leaving a little moment in the morning
To know that God is All.

Ardently do I chase the fleeting day,
Cab, car, run, shout, shove,
Leaving a little moment in the evening
To know that God is Love.

O diligence! O ardor! Lend your flames
To burn away the transitory hour,
That here, now, there, then, I,
While rushing, still am still,
peaceful,
quiet,
listening . . .

. . . so

That every second of my life I know
The glory of God's power.

VIRGINIA THESIGER

Progress— It's God's Law

VIRGINIA ATHERTON WATSON

Spiritual progress includes the exercise of Christian attributes. We need to refrain from destructive criticism; cultivate gentleness, purity, self-immolation, humility; and love our neighbor as ourselves. God's demands also include letting go of material aims, acquisitiveness, and mad ambition. Putting God first is a prerequisite.

In answer to the question "How can I progress most rapidly in the understanding of Christian Science?" Mrs. Eddy begins: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love."¹ This is our guide.

Most individuals are happiest when they feel they are making or helping along progress of some sort, although many may view it from a more or less material standpoint. Improvements in government, new laws for helping and protecting individuals and society, efforts to find better ways of caring for the underprivileged and disadvantaged, for example—all are elements of human progress. Solutions to labor and management differences are more easily found and are progressive when each group is unselfishly concerned with the other's point of view as well as its own. But the only real and irreversible progress is based on spiritual growth. As Mrs. Eddy asserts: "Each successive period of progress is a period more humane and spiritual."²

The Bible abounds with examples of progress: When the children of Israel were ready to emerge from a state of slavery, they were shown how to cross the Red Sea and eventually enter the Promised Land. After a great struggle, Jacob progressed from duplicity and deceit to become the revered founder of the twelve tribes of Israel. Saul of Tarsus progressed from being a persecutor of Christians to

be probably the most devoted of Christian advocates, and took the name of Paul.

Jesus taught that we cannot serve two masters—God and mammon. God, who is Spirit, is not cognizant of so-called material progress, but human progress may be a token of spiritual progress and follow it as a natural consequence. Mrs. Eddy states, "The advancing stages of Christian Science are gained through growth, not accretion; idleness is the foe of progress." On the same page she adds: "Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God. The real Christian Scientist is constantly accentuating harmony in word and deed, mentally and orally, perpetually repeating this diapason of heaven: 'Good is my God, and my God is good. Love is my God, and my God is Love.' " ³

To grow out of the belief that man is physique, made up of material elements, into the understanding that he is the image and likeness of Spirit, God—this is progress. To advance beyond belief in a mind apart from God to the understanding of man's reflection of the one divine Mind—this is progress. To move forward from belief that life is in a material body, fettered either by sick-beliefs or health-beliefs, to the acceptance of the fact that life is not in body at all but in Soul—this is progress.

Man's true being is spiritual. If the belief in mortal existence were entirely destroyed, man would still be found eternally expressing the infinite nature of his divine source and his unity with that source. But at this stage of our development and understanding, progress unfolds step by step, with the less spectacular demonstrations of Principle.

Our right to progress is God-given; what is more, it is God's law. Since this is so, no adverse circumstances can prevent its fulfillment. God's law of progress annihilates all that is opposed to it: apathy, defeatism, discouragement, self-condemnation, and self-will. If we are trying to move forward without reference to spiritual development, we shall undoubtedly run into snags and have problems to overcome. Trials force us to progress.

What at times seems to block our advancement? Is it not the universally held belief in mortality? What is needed is disbelief in

mortality and a better understanding of man's deathless being. The truth is that man in his true being does not progress from mortality to immortality. He is immortal now! He doesn't progress from materiality to spirituality. He is spiritual now!

The Bible states, "The Lord will perfect that which concerneth me."⁴ If a stalemate seems to exist, this verse gives assurance that it has no reality or power, for God will take care of it. For God's beloved children—and we are all His children—progress is inevitable. Christ Jesus has given us the goal of perfection. His life provides us with the highest example of all to emulate.

¹ *Science and Health*, p. 495; ² *Miscellaneous Writings*, p. 26; ³ *ibid.*, p. 206; ⁴ Ps. 138:8.

In Love or Out of It?

GORDON BRYAN RAMSAY

How wonderful it is to respond to one of the sweetest human sentiments—love. But more wonderful and joyful still is the expressing of a fuller, richer life, which grows out of a pure affection based on the love of Love, God.

Do we wish to be "in love"? Are we concerned that much of today's news shows mankind "out of love"—that is, divorced from harmony and joy?

What is the inspired Word of the Bible on this subject? The book of Leviticus records God's message to Moses as, "Thou shalt love thy neighbour as thyself."¹ Should we really love *ourselves*? Christ Jesus linked together in his teaching the need to care for oneself and the need to help humanity. And when a scribe asked him for the first commandment, Jesus continued his answer by quoting as the second great commandment the statement just referred to. It's quite

natural for this compelling admonition to be read with the stress on loving one's neighbor—as it often is.

But if a man is going to be able to love his neighbor, his friend, fiancée, or wife as himself, then surely he must be able to love himself, too. Isn't that logical? In fact, we can only truly appreciate someone else to the extent that we have gained a proper appreciation of ourselves. On what shall this appreciation be based? Certainly not on a miserable-sinner concept of mortality—creation's counterfeit. The Bible, however, is full of assurances of the wonderful nature of man and of the unlimited range of God's love. Starting with the proposition in Genesis that man is good—"and God said, Let us make man in our image, after our likeness"²—we can reason that to love our identity as God's likeness, reflection, is far from being selfish indulgence. Provided we always base this love on an awareness that our divine Parent is Spirit, Mind, Soul, Principle, Life, Love, Truth, terms Mrs. Eddy uses to define God, we find that we are not confined by being "in" love, not limited by the scope of human emotion.

The common expression "to be in love" sometimes implies being overly absorbed by and in another's personality. Reflecting the lasting qualities of Love, we find them never exclusive but always inclusive. In other words, the joy of loving someone and of being loved in return can expand our ability to share joy and kindness with all those we meet, rather than limit our giving of time and affection.

How do we get "out of love"? Surely the answer is that we never can. We can never get outside the infinite range of the tender, loving Father-Mother God—your Parent and mine.

To better help our neighbor, we can get into the conscious habit of carrying with us the desire to have established in our thought, as well as in our neighbor's, the spiritual facts of God's love. In Christian Science we find the all-inclusive nature of love and pure affection. No one is ever left out.

The First Epistle of John states quite simply, "God is love."³ So we don't ever need to get "in" love in order to express our full and joyous individuality. Acknowledging God as our Father implies that His love encompasses us—all of us—all the time. As we see love as a natural part of our divine heritage, the recognition and demon-

stration of our true nature expand at once. At the same time this real identity becomes more attractive to others.

If patient and sincere affection for another leads one to the altar, how appropriate is the counsel of Mrs. Eddy's statement: "Experience should be the school of virtue, and human happiness should proceed from man's highest nature. May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned."⁴

Marriage vows, honestly kept, have been and continue to be a wonderful protection for families. But human labels of bachelor, spinster, single, divorced—all of these are man-made. Whether or not we are married, each of us can show in daily living just how practical and potent a force God's love is. We don't have to fall "in" because we are never "out" of the range of God's ever-present love for us.

¹ Lev. 19:18; ² Gen. 1:26; ³ I John 4:8; ⁴ *Science and Health*, p. 65.

Begin with divine will

How Bad Habits Can Be Healed

DOUGLAS W. SHAFOR

A friend called and said, "I know you have been a student of Christian Science for many years—how does it heal bad habits of long standing, such as those of smoking and drinking?"

I explained that we do not through human willpower or the use of the human mind force ourselves to stop smoking or drinking. He replied, "I know enough about Christian Science to understand what you mean by human will, but I want to know how one is healed if he doesn't use the human mind to stop these habits."

This was a good question and one that many of us need to have

clarified. Mrs. Eddy states in *Science and Health*: "Human willpower is not Science. Human will belongs to the so-called material senses, and its use is to be condemned."¹ We must realize that the use of human willpower, exerted to force ourselves to stop doing something we believe we enjoy—without the understanding of *why* we are not really in bondage—does not heal or stop the human craving to continue to indulge the appetite.

Much study and prayerful work with the Bible and the writings of Mrs. Eddy has brought me the following understanding: The physical body does not have intelligence of its own; therefore it cannot report pain. Mortal mind is the only source of the belief of pain; when this mind is asleep or unconscious, there is no pain reported. Clearly, then, I could see that if the material body has no mind or sensation it cannot report a craving for a stimulant, such as nicotine or alcohol. Mortal mind, or the human mind, is the only factor to be dealt with, not a physical propensity.

When this is fully understood and accepted, we find that the desire to drink or smoke leaves, without our using willpower to force ourselves to stop indulging these false appetites.

Pondering the statement by Christ Jesus "Ye shall know the truth, and the truth shall make you free"² brought about this additional insight: Mortal mind is the sinner, telling us that addictions are real. This is a lie and not the truth of man. When we resist this lie by replacing it in consciousness with the truth of our spiritual dominion over mortal mind's suggestions, we are free. This freedom from mortal mind's supposed tyranny releases us from the belief that the body can form a craving without mortal mind's sanction or consent.

Matter without mortal mind could have no appetite or sense of taste to demand our attention. When we lift our thought to the higher sense of ourselves as spiritual expressions of Mind, we find completely without foundation in spiritual fact or truth the general belief that man is physical and self-indulgent and has slowly and painfully to overcome physical cravings or desires. We can free ourselves from the false belief that smoking or drinking or overeating is difficult to heal and must be gradually reduced or tapered off, as many believe. A false belief or appetite, however long indulged, when once understood to be unreal, loses its seeming power to en-

slave us with its enticements of physical pleasure. No lingering, longing desire to hang on to the indulgence remains.

We must not be misled into thinking that the false appetites will disappear through merely knowing that the physical body cannot form habits of itself. We also have to make the right decision to let divine Mind govern our desires and lift our thoughts to a higher level. In *Science and Health* Mrs. Eddy says, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."³ If our desire is truly and honestly to live a better, healthier, and higher life, we will understand that the first step in breaking the belief in unworthy habits of any kind is to decide that we desire to let the divine will be expressed in us. This is the firm decision we have to make. Then the words of the Psalmist become true for us, "Delight thyself . . . in the Lord; and he shall give thee the desires of thine heart."⁴

As this desire is strong enough and humble enough to turn us away from the suggestions of material sense and to cause us to accept the truth of man's complete spiritual existence, we bring into our experience the proof that mindless matter does not dictate habits, and our lives progress in the recognition of our Leader's powerful statement: "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man."⁵

¹ *Science and Health*, p. 144; ² John 8:32; ³ *Science and Health*, p. 1; ⁴ Ps. 37:4; ⁵ *Science and Health*, p. 99.

*The meek will he guide
in judgment: and the meek
will he teach his way.*

Psalms 25:9

Vote— with God's Help!

RALPH BYRON COPPER

Election day jitters—nagging doubts about whom to vote for or whether or not to vote—show the fallibility of human reasoning unaided by divine wisdom. The answer to such qualms, however, isn't to forfeit your vote but to use it intelligently with God's help—with the guidance and direction of the all-wise Father. The Bible urges: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."¹

Christian Science explains that God's help isn't confined to the cure of sicknesses and sins. His care extends to every facet of our lives. As divine Mind, God is a ready and able help in times of decision-making. We invoke God's aid when we recognize Him as the source and impulsion of every good thought we call our own. The very desire on our part to make a right choice springs from Him. The intelligence to think independently, the ability to choose discriminatingly, the integrity to act unselfishly—all evidence the operation of Mind's will, expressing itself in us and through us. "For it is God which worketh in you both to will and to do of his good pleasure."² Paul's words identify the activity of Christ, God's manifestation, in our human lives.

The right of a voter to cast just one vote—his own—points to an underlying spiritual truth. Our uniqueness and distinctness—there's not another exactly like you—are formed and preserved in the individuality of God's being. We are our inimitable selves because He is infinite Being, without a second. Mrs. Eddy declares: "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love."³ Recognizing God as the source of our individuality, we'll cherish the opportunity our one vote provides to express the in-

dividual right of self-government, subject only to God's directing.

With God's help a voter can guard the independence of his vote against the undue influence of others. Political advertising and direct solicitation are legitimate campaign practices. But a voter need not submit to a barrage of misleading propaganda or obtrusive opinions. He can affirm the divine Mind to be the only true influence in his life. He can identify himself with Mrs. Eddy's words, "He who refuses to be influenced by any but the divine Mind, commits his way to God, and rises superior to suggestions from an evil source."⁴ A voter's refusal to surrender his divinely endowed right to think and act for himself expresses the inviolable nature of his true individuality in Mind.

Of course, a voter can gather necessary information without being adversely influenced. Family members and trusted friends can be helpful in discussing the issues, and intelligent use of the news media can aid us in weighing the pros and cons of each candidate's position. But in the final analysis the only completely reliable source of information we can turn to for help is God. Can we expect the personal judgment and advice—however well measured—of columnist or commentator, husband or wife, next-door neighbor or business associate, to equal or surpass the wisdom and guidance of omniscient Mind? Why then try to shift to another what is necessarily our own unshirkable duty—to individually reflect divine Mind?

If we, on the other hand, are the ones prone to tell another how to vote, isn't a far better course of action to trust our fellowman to God's care, to let him learn from experience how to seek God's guidance—just as we desire others to let us do? Mrs. Eddy's views on the subject of politics were reported in a newspaper account, which opened with this statement: "Mrs. Mary Baker Eddy has always believed that those who are entitled to vote should do so, and she has also believed that in such matters no one should seek to dictate the actions of others."⁵

To break with rigid family political ties that bind an individual to think and vote a certain way may call for moral courage of a high order. But if such a step is taken in obedience to one's higher loyalty to God, divine Principle, who "is no respecter of persons"⁶—and not as an act of stubborn rebellion—no estrangement need

occur. No love can ever be lost by honoring divine Principle—Love itself. As each family member freely expresses his unduplicated individuality as God's child, the core of the family circle will be strengthened with concordant diversity in unity and not sapped by discordant divisiveness. Each member will then be in a better position to acknowledge God, Father-Mother Mind, as the head of the family and the governing intelligence of each individual.

Membership in a political party—just as in one's family—doesn't obviate the necessity of seeking God's guidance. A voter needs to watch not to fall prey to inflexible thinking parading under the banner of partisanship. How one voted in the previous election provides no certain clue how he should vote this time around. Only renewed prayer can keep pace with the forward march of God's purpose.

Seeking God's will and belonging to a political party need not be incompatible—as long as Principle comes before political persuasion in our loyalties! With or without political affiliation, however, we need to vote out of consciousness the narrow-mindedness and obstinacy of self-will, self-justification, and self-righteousness, which hinder the expression of true individuality. In such a vote, truly, "one with God is a majority." Free of these unworthy mental incumbents, we'll be able to cast an intelligent vote, unbiased by mere personal or partisan considerations.

Individuality of thought isn't a convenient cover for waffling on the issues. To be open-minded, to be able to think for oneself, is to be open to divine Mind's guidance—to God's expression of justice, integrity, ability, mercy—and then to be free to *act* on that guidance.

Like most women of her day, Mrs. Eddy did not have the right to vote. She nevertheless recognized and practiced the inherent duty of good citizenship: to pray. A member of Mrs. Eddy's household has written of her: "On questions of public policy, she beheld the moral issue as paramount, the welfare of all mankind as the primary issue, and on such matters she was never neutral. Through communion with the one Mind, she sought a clear concept of the right and the wrong of each vital question. Then she took her stand definitely for what she believed to be right."⁷

Whatever the outcome of the election, a voter who has cast his ballot in expression of his God-defined individuality will have

achieved a higher victory than the electoral process can tally. In the privacy of the voting booth he will have demonstrated something of his true self—man under God's government. And that's a victory for all mankind.

¹ Prov. 3:5, 6; ² Phil. 2:13; ³ *Science and Health*, p. 336; ⁴ *Miscellaneous Writings*, p. 113; ⁵ quoted in *The First Church of Christ, Scientist, and Miscellany* by Mrs. Eddy, p. 276; ⁶ Acts 10:34; ⁷ Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy* (Boston: The Christian Science Publishing Society, 1966), p. 193.

[Original in Portuguese]

Rational Worship

CHLOÉ DE LIMA

A friend told me that once, before leaving for England, he deposited a certain sum of money in a branch of an English bank for transfer to London. Upon arrival in London, he went with his eight-year-old son to withdraw some money from this bank, then went out with the child and made several purchases.

When they returned home, the little boy said to him: "That's great, Daddy! When we need money, all we have to do is to go to a bank and ask the man at the window, and he gives it to us right away."

His father explained to him that before drawing money out of a bank it is necessary first to deposit it in the bank for safekeeping, and then we can withdraw it as we need it; but he also took the opportunity to teach the child a valuable spiritual lesson. He said to him, "That's what happens when we recognize God as our source of supply and express Him each day through our good deeds." He showed the child that we do not have to supply God's love, like money in the bank, for His love for us is always there, full and over-

flowing. We can draw on it and share it through our love and kindness to others. "We can be sure that God hears us and answers us each time we turn to Him," he said, "and we can always be grateful for the good we receive."

As I thought of this, I saw more clearly the meaning of Paul's message to the Christians in Rome, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."¹ True worship, then, is reflecting God's goodness and love in all we think and do. This agrees with the teaching of Christ Jesus that God is our Father; therefore we are spiritual and immortal, not material and mortal.

What leads us to worship God reasonably and rationally? God, as Paul pointed out to the Athenians, does not dwell in man-made temples. He is omnipresent Spirit, divine Life, and gives us life, breath, and all else that is good. Indeed, as Paul says, "In him we live, and move, and have our being."²

Because God is All-in-all, as the Bible and Christian Science teach, without Him we would not exist, would not be aware of our existence, would not have the faculty of intelligence or the ability to reason. Because God is all-knowing and all-wise, He is divine Mind. His harmonious and eternal being is reflected throughout the universe. He is the creator and preserver of man in His image and likeness. Therefore man—the real and only true man—is the spiritual and immortal idea of infinite Mind.

Then what are we to think of imperfect mortals? Mary Baker Eddy says in *Science and Health with Key to the Scriptures*: "A mortal sinner is not God's man. Mortals are the counterfeits of immortals."³ The counterfeit or falsification is not the real man, who is sustained by divine Principle. It is the false belief that man is material and mortal.

On the other hand, immortal man—the only true man, the man we really are—is spiritual and eternal. Of him Mrs. Eddy, the Discoverer and Founder of Christian Science, writes, "Man is idea, the image, of Love; he is not physique." And she describes him further as "the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eter-

nal.”⁴ From this it follows that immortal man reflects the perfect, veritable, indestructible ideas of Mind.

When Paul recommends that we present our bodies as “a living sacrifice, holy, acceptable unto God,” he is referring to more than our physical body. To present our bodies as a living sacrifice we need to overcome and cast out any such erroneous tendencies as hatred, revenge, resistance to Truth, rebellion against Principle, submission to idolatry, infidelity to divine Love, and so on—all contrary to God and His laws. If in our daily efforts we are really conquering these conspirators against our spirituality, this is our reasonable service, our rational worship.

Christian Scientists find that daily study of the Lesson-Sermons outlined in the *Christian Science Quarterly* gives them the spiritual inspiration they need for solving their human problems and helps them maintain the spiritual-mindedness that Christ Jesus reflected among men. As they grow in spiritual understanding they rejoice in clearer evidence of this beautiful passage in the Scriptures: “The path of the just is as the shining light, that shineth more and more unto the perfect day.”⁵

¹ Rom. 12:1; ² See Acts 17:24, 25, 28; ³ *Science and Health*, pp. 475-476; ⁴ *ibid.*, p. 475; ⁵ Prov. 4:18.

READING ROOM

Jesus
himself, sometimes,
had need for quietness
and climbed a mountainside, alone,
to pray.

We, too,
within this room,
in quietness, alone,
ascend our slope through humble prayer
today.

THELMA HILL WARD

Dorcas

Helen Wood Bauman

The Bible tells about a Christian woman named Dorcas, who lived in a town called Joppa.¹ She liked to help people. She made clothes for them and did many other kind things.



One day Dorcas became sick and died. But some of her friends felt sure she could be brought back to life. They had heard that Peter, a disciple of Christ Jesus, was in a town not far away. There he had just healed a man who had been sick in bed for eight years.

So they sent messengers to ask Peter to come and help Dorcas. Peter came right away and found Dorcas's friends crying. They told Peter about her loving deeds for others and showed him some of the coats and things she had made.

Peter had them go out of the room, and then he prayed to God. Peter told her to rise, "and she opened her eyes: and when she saw Peter, she sat up."² He called in her friends, and everyone rejoiced when they saw her alive. People all around Joppa heard of this great proof of God's love, and many believed in Him.

It is God who is Life and gives life. It is error, or wrong thinking, that brings death. Christ Jesus proved a number of times that God does not want anyone to die. And Jesus raised people to life after they had seemed to die.

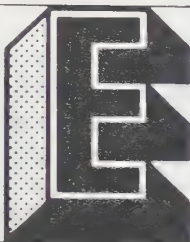
Christian Science tells us, "Life and being are of God." You can find that on page 103 of *Science and Health* by Mary Baker Eddy.

Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life." This is written in the Bible, in the book of John, Chapter 5, verse 24.

When we understand that our life comes from God, we do not fear death. We know that we always are in God, who is Life. We can learn from the raising of Dorcas and of other people that God wants everyone to stay alive.

¹ See Acts 9:36-42; ² v. 40.

Editorials



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Criticism and Healing

It has been said that to criticize is to admit that one is unable to discern the presence of the perfect universe God made. If this is true, we will never be inclined to criticize anything, since to do so would indicate a spiritual shortcoming—a blindness—in oneself.

Yet in daily life we shouldn't expect to say everything is perfect when it isn't. We must be able to discriminate between good and bad. Integrity cannot permit us to say bad is good or to give top marks for third-rate work. And if we complacently believe that we ourselves are perfect when we're not, we're building up a serious problem for ourselves. If there's something wrong with what we or others are doing, we need to criticize it in order to correct it, otherwise we can't progress.

Surely, then, we should learn to criticize in the best way possible in order to attain highest standards in human affairs. And the best way is the Christly way. We should aim to "know to refuse the evil, and choose the good"¹ in the manner of the Messiah as prophesied in the Bible.

One of the first demands of Christly criticism is that we should be constantly alert to detect our own faults and cast them out. Only by overcoming our failings and letting our true, perfect nature in God's image appear are we able to attain the harmony of heaven; so presumably we should be pleased if someone turns the light of constructive criticism on us and shows us where we're wrong so that we can do better. Yet, all too often, in this case we're not pleased at all. Instead, we're offended. Our feelings are hurt, self-justification rears up and is followed closely by anger and self-pity.

Illogically, we shut our thought to improvement and its rewards.

Should we, then, always accept personal criticism amiably even though we may be honestly convinced it is cruel and unjustified—even libelous? Should we feel we have *carte blanche* to criticize other people on the pretext that we're helping them along the way to heaven? To both these questions the answer is no. Christly criticism is the only valid criticism, and this proceeds from an understanding of divine Principle and includes strong elements of integrity and love. On the basis of the first commandment it scientifically denies evil and affirms the presence of good. Such criticism does not hurt, it helps to heal. It does not add to a person's burden by identifying him with sin, but it frees him from it by showing him the impersonality and unreality of sin.

Christ Jesus provided us with an ideal example of healing criticism. He was fearless in dealing with sin, but he was also unerring in his judgment and handling of it. Being sinless himself, he had the ability and authority to expose sin in others, but he did so without hurting them. His method was flexible, varying according to the individuals involved. With healing compassion he lifted the condemnation of sin from a repentant woman. He mercifully healed a man who had been crippled for thirty-eight years, then warned him later, "Sin no more, lest a worse thing come unto thee."²

When it came to criticizing the hypocrisy of the scribes and Pharisees, however, he was merciless. He called them blind guides, serpents, whited sepulchres, a generation of vipers. But even then he separated the sin from the men, calling it a lie, and squarely placed the blame on impersonal evil. He said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."³

The Master's detection of the impersonal nature of sin was unerring and his handling of each individual case ideal. Can anyone on earth today believe himself to be sufficiently developed in the expression of the pure Christly nature to display such wisdom and assurance in dealing with the sins of others? Mary Baker Eddy says, "It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and bene-

fitting our race.”⁴ But she also says in loving humility, “The only justice of which I feel at present capable, is mercy and charity toward every one,—just so far as one and all permit me to exercise these sentiments toward them,—taking special care to mind my own business.”⁵

In Christian Science we find no justification for anyone to be a self-appointed “mistakes committee” with a concern to point out people’s sins. Personal criticism can be murderous, crushing the timid, though well-meaning, neophyte, tearing up growing wheat as well as tares in the field of consciousness.

But Christian Science is merciful, providing the basis for the constructive criticism that heals. In fact, Mrs. Eddy occasionally refers to it as the higher criticism. In explanation of her use of this term she says, “I now repeat another proof, namely, that Christian Science is the higher criticism because it criticizes evil, disease, and death—all that is unlike God, good—on a Scriptural basis, and approves or disapproves according to the word of God.”⁶

NAOMI PRICE

¹ Isa. 7:15; ² John 5:14; ³ 8:44; ⁴ *Science and Health with Key to the Scriptures*, p. 571; ⁵ *Miscellaneous Writings*, p. 13; ⁶ *The First Church of Christ, Scientist, and Miscellany*, p. 240.

Caution: Ally of Fear or Wisdom?

The healing practice of Christian Science demands radical commitment to Spirit and spiritual values. It depends on ways and means that are neither material nor human but wholly spiritual and divine. Its demonstration demands this radical spiritual commitment and dependence. And it requires these to be implemented by spiritual action and the exercise of spiritual qualities.

Is caution one of these spiritual qualities and does it have a place in Christian Science practice? Caution is not a spiritual quality; but it can be part of our equipment for healing. Christ Jesus in his Sermon on the Mount, which opens with the Beatitudes, later includes such stark warnings as, “Give not that which is holy unto

the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”¹

The writings of Mrs. Eddy also contain warnings. The opening section of her book *Unity of Good* is captioned “Caution in the Truth.” And in speaking of the public response to her teaching of Christian healing she writes: “Now the wide demand for this universal benefice is imperative, and it should be met as heretofore, cautiously, systematically, scientifically. This Christian educational system is established on a broad and liberal basis. Law and order characterize its work and secure a thorough preparation of the student for practice.”² Here is no provision for reckless zeal.

How can we reconcile the demand on us to be both cautious and spiritually radical? This question is no side trip into semantics; it is one of substance. Failure to face and answer it can lead to that dabbling which is the antithesis of Christian Science practice.

Caution, by itself, is ambivalent. Mrs. Eddy does sometimes recommend it, but she also includes caution in her Glossary definition of “fear” as a characteristic element of fear (see *Science and Health*, p. 586). Caution can be either a plus or minus in character and conduct. All depends on its senior partner, on whether our exercise of caution is allied with and directed by fear or allied with and directed by wisdom.

We cannot think of God, infinite and all-powerful good, as being or needing to be cautious. Spiritual man, made in God’s likeness, perfect idea of perfect intelligence, cannot be and does not need to be cautious. Caution derives from a Latin word meaning “beware.” So long as we are deceived into believing ourselves and others to be material mortals with personal minds and physical bodies, we need to beware of many things. But in the degree we let divine wisdom identify us as its own wholly spiritual ideas, there’s nothing we need be afraid of. Being aware of God’s infinite presence, we are out of reach of evil, out of reach of anything that would require us to exercise caution.

Caution, as indicated earlier, depends for its value on what it is allied with. Is it looking fearfully backward to matter or confidently forward to Spirit? Is it responding to the upward pull of all that is spiritual or to the downward drag of all that is material, of animal magnetism? It may be better to act cautiously than recklessly; it’s

best of all to act from spiritual wisdom. The human expression of spiritual wisdom includes whatever degree of caution best serves a human situation for so long as that situation obtains. Then wisdom eliminates it. Caution will not conflict with our radical commitment to and dependence on Spirit so long as it is guided not by fear but by wisdom.

Caution in truth is not compromise with evil. Caution based on fear tends in the direction of compromise with evil, and any successes achieved by that kind of caution are at best Pyrrhic victories. Pyrrhus, king of Epirus in the third century B.C., won a victory over the Romans at an intolerable cost. Hence Pyrrhic victories are successes too costly to be worthwhile.

Caution based on fear wins only Pyrrhic victories. Such caution begets more caution until caution would become a way of life. But ever-increasing caution is a way of death and aging, not a way of life. If we employ caution, it must be inspired by wisdom and accompanied by a radical commitment to Spirit.

The career of Jesus presents the supreme example of one who let his timing be determined by divine wisdom. He didn't allow himself to be hurried or pushed by the pressures of human haste. He inevitably chose the God-inspired moment to speak or be silent, to act swiftly and decisively or be still, to accept confrontation or to postpone it. To speak of him as exercising caution would be a misnomer; any need for caution was in him overshadowed by his oneness with and constant expression of divine wisdom. He perfectly exemplifies right timing governed by the intelligence of Spirit.

We aim to follow him in this perfect timing. For this we need to avoid the recklessness that provokes reaction and resistance, or the undue delays that provoke detonation. We need to ask ourselves, Is my caution allied to wisdom? With caution allied to Christly wisdom, we advance at God's pace. Then more and more we both achieve spiritual good and bless our human environment.

PETER J. HENNIKER-HEATON

¹ Matt. 7:6; ² *The First Church of Christ, Scientist, and Miscellany*, p. 245.

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Testimonies of Christian Science Healing

[Original in Danish]

From my childhood I was used to going to church with my parents, but when I look back it becomes clear to me that it wasn't actually out of a desire or need to become absorbed in the Christian doctrine. It had become a habit, without any deeper meaning, and the long sermons were apt to bore me and send my thoughts elsewhere. What was missing was an indication of any practical use of the faith preached, and in my home sickness and other adversities in life were considered to be the outcome of Providence, which we just had to resign ourselves to.

What a difference it made when, as a young businessman in North Africa, I came in contact with Christian Science and a spiritual understanding of the Bible. This knowledge brought great experiences and healings, to which I should have testified long ago.

Even within the first few years' knowledge of this, to me, completely new healing method, I was led into encouraging experiences. A letter from my home brought me the news that one of my close relatives, who earlier had undergone two operations for tuberculosis, had now, for the third time, been admitted to the hospital for surgery. The doctors had diagnosed tuberculosis of the knee. I now advised my family to contact a Christian Science practitioner immediately, if one could be found in my homeland, and to ask for prayerful treatment. My advice was followed, and the result was a healing, in the course of a very few days, that was incomprehensible to the family and the doctors.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

This healing ended the fear of further development of this disease; the healing was permanent and the relative lived almost another fifty years.

It wasn't to be long before this affirmation of divine Mind's power was followed by another relative's complete healing of a gallbladder disorder. The surgery, which was considered necessary, was happily avoided, as a Christian Science practitioner was engaged and a complete healing followed. This healing was of great significance not only to the relative but also to her family. Her whole outlook on life was changed to one of more gratitude, harmony, and joy. She also felt it natural to join The Mother Church in order to devote her attention to Christian Science.

Two years later I became ill with malaria. At that time this was a common occurrence in Africa. The condition was considered incurable. I now had to take my stand, and I persuaded a friend to telegraph a practitioner in London for me, since there was none where I was. I had learned that healing through scientific prayer to God is not dependent on geographic distances nor on personal contact. This was quickly confirmed by my complete healing without aftereffects of any kind. This incident happened almost fifty years ago.

Some years after I had returned to a position in my native country, I was one day faced with having to come up with a certain amount of money before a specific date. There was no way out. As well as I was able, I worked prayerfully with this fundamental assurance of supply Mary Baker Eddy has given us in *Science and Health with Key to the Scriptures* (p. 494), "Divine Love always has met and always will meet every human need."

Without having found the solution I decided to talk to my boss the next day and ask him for an advance in my pay, but the morning passed without my being able to see him. Great was my surprise and gratitude when he unexpectedly came into my office and informed me he had just attended a management meeting and there it had been decided to pay me for my efforts in connection with the sale of some real estate. The amount was exactly the amount I had intended to ask for.

In my home I had often heard that my grandfather had been an invalid as a result of rheumatism. The fear of heredity had so

often been voiced that sixteen years ago I became afraid I myself would become a victim of this malady. I had to seek help in Christian Science for the uneasiness and fear I entertained. The practitioner assured me that rather than contemplating a material, earthly origin I should rejoice in my spiritual origin as a child of God. My grandfather was just as much God's spiritual idea as I was. The belief that he had suffered from rheumatism was not even an evil dream, for man cannot dream because God never dreams. I do not remember clearly how fast this healing came about, but the dream of suffering from rheumatism vanished and never returned.

In the course of time I have experienced many proofs of what even a small understanding of Christian Science can impart. "To those leaning on the sustaining infinite, to-day is big with blessings," Mrs. Eddy writes as her opening words in *Science and Health* (p. vii). This I can endorse with deep gratitude, for Christian Science has given me a foundation in life that I would not wish to be without.

Laurits Tholstrup
Klampenborg, Denmark



I am grateful to have been raised in Christian Science by a mother who stood firm with God in bringing up three small daughters, all of whom are now class-taught students of Christian Science. Also, to be married to a student of this wonderful Science.

Our son awoke one morning and found he was not able to walk. My husband had left for work, and I was alone with the child. He was feverish, and I became very fearful. In case of possible contagion, I called a doctor. He came to the house and told me it was not polio, but rather a rheumatic condition. He said if the boy were his son, he would put him in the hospital immediately. He proceeded to give me a prescription, which I did not have filled. He wasn't even out of the driveway when I decided to call a Christian Science practitioner. She at once gave me prayerful support and assurance that I had nothing to fear. She helped me to uplift

my thoughts, and as I purified my consciousness, I understood better the real man as created by God.

My son and I began to talk of the teachings he had had in Christian Science Sunday School. We turned to the Bible and studied in particular the passage from I John (4:18): "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." We both had absolute faith and expectancy of healing, knowing as Christ Jesus said (Mark 10:27), "With God all things are possible." All fear was immediately destroyed and only love and joy were left.

There were times when even as much as a sheet was unbearable on his legs. We were still able to express the joy and love gained the first day. My husband and I worked together to spiritualize our thought. We knew God couldn't make imperfect man. The sweet childlike trust in God of our son was remarkable. He never demanded to have me read to him or attend to him in any way. He always would say, "Mommy, are you too busy?"

He was absent from school for three weeks, and different families called to inquire how he was doing. This concern outside the home was lovingly met through Science. We knew our son was perfect in God's care, as His spiritual likeness, now. Then one morning our son came walking down the hallway holding onto the walls with both hands, calling out, "Mommy, I'm walking." He soon was himself, completely healed. After this healing of our son, we felt we had gained spiritual strength and conviction that could have moved mountains.

I am indeed grateful to God for Mrs. Eddy, who brought to humanity an understanding of the glorious healing truth exemplified by Christ Jesus. This Science means so much to our family, not in just knowing but in accepting the truth of what truly man is—the perfect expression of God. Then we experience this wonderful Science of being.

(Mrs.) THELMA L. WILSON
Chelmsford, Massachusetts

I wish to verify my wife's testimony of our son's healing of a rheumatic condition. The healing was complete and permanent.

We have been able to stand strong in the face of all adversities ever since.

I am so grateful for Christian Science. The revelation that the healing Christ, Truth, is here, now, has afforded us great comfort. What a joy it is to know that God's help is ever present!

DOUGLAS S. WILSON



The joy and comfort I have gained and maintained from the study of Christian Science inspire this testimony.

Until I was twelve, I attended a Sunday School of another religion, which sparked an interest in God, but did not satisfactorily define for me God's nature or purpose. With the permission of my father, not a Christian Scientist, my mother enrolled my sisters and brother and me in a Christian Science Sunday School. Within a few years, my understanding of the divine Principle of the universe grew clearer and fostered a commitment to regular prayer and Christian practice after the manner of Christ Jesus. I shall always be grateful for the Sunday School teachers who patiently answered my many questions.

In the spring of 1974 I was looking forward to the closing of the academic semester of college and my wedding ceremony, which would follow the final exams by one week. One of my ears became painfully inflamed, and my hearing was occasionally muffled. I feared the loss of my hearing in that ear and the disruption to my study for the exams and preparation for the wedding. For several weeks I prayed, daily acknowledging I was the image of my Father, God, and could not lose any of the perfect completeness I always reflect from Him. A few days before the exams were to begin, the symptoms of inflammation had not yet yielded, so I called a Christian Science practitioner to gain guidance for my prayers.

She recommended that I consider my "scientific sense of health," spoken of by Mrs. Eddy in *Science and Health* (p. 373): "Establish the scientific sense of health, and you relieve the oppressed organ. The inflammation, decomposition, or deposit will abate, and the disabled organ will resume its healthy functions." Together we dissected "the scientific statement of being" (*ibid.*, p. 468) and

Mrs. Eddy's answer to the question "What is substance?" on the same page. I faced the fact that there is no substance in matter and learned of my true substance in these words: "Substance is that which is eternal and incapable of discord and decay." Within a day or two my fear disappeared, giving place to a confidence that my organ of hearing could not be inflamed nor could my hearing decay. The pain disappeared and the ear drained. I progressed through the exams successfully and my wedding ceremony joyfully.

Several months later the condition began to appear in my other ear. I knew that my healing had been complete and the disorder could not return. I feared no evil this time. I sensed that someone was holding ill feelings toward me. I was puzzled how to remedy the situation, so I called the practitioner. She calmly assured me that divine Mind, imparting good alone, is the only power able to influence me; there is no other thought-force that could alter my completeness. Within a week the inflammation ended and no draining occurred this time. The trouble just disappeared. The muffling of my hearing ended and has not returned.

I shall always be grateful for my many years as a Christian Science Sunday School pupil, for membership in The Mother Church and a branch church, for class instruction, and for the countless experiences that continue to bless each day. As Hymn No. 93 in the *Christian Science Hymnal* says: "Happy the man whose heart can rest,/Assured God's goodness ne'er will cease." I am that happy one.

(Mrs.) NANCY S. RHEA
Houston, Texas

As Nancy's husband I can verify this healing that came through Christian Science faith and understanding. At the time I had just received a bachelor's degree in speech pathology and audiology and had kept much of the so-called knowledge of the ear, its anatomy and diseases. Nancy's reliance on Christian Science erased all fears from her thought and mine. I am extremely grateful to Christian Science for the natural God-given joy which is constantly opening to us.

MICHAEL H. RHEA

Recently I had vivid proof of the ability and willingness of God to guide every event of our careers, in accord with the reasoning found in *Unity of Good* by Mrs. Eddy (pp. 3-4). There she writes, after speaking of God's allness, "Now this self-same God is our helper. He pities us. He has mercy upon us, and guides every event of our careers."

I was employed by a firm confronted with reduction in orders. However, many of us were retained over a period in the hope that orders would increase again. This did not happen, and eventually I found myself among the unemployed.

Two immediate blessings recognized in my situation were that my firm would no longer have to pay an employee for doing little or nothing, and that I had to rely on divine Mind to guide me to where my services were really needed. I requested a Christian Science practitioner to assist me through prayer. I was encouraged to gain through study, aided by Concordances to the Bible and Mrs. Eddy's writings, a sharper focus on my relation to God, and my place in the divine economy, where there is no recession.

Several offers of employment were received. While I was praying for guidance, and confidently awaiting God's unerring direction, the doors were closed on all those jobs except one. I gratefully accepted it. Then, after I had moved all my belongings to the distant new city, I was informed that, due to a budget-freeze, my job was subject to elimination. I spent a week in my new position with no assurance that I could be employed on a permanent basis.

During this period of unexpected trial, I sought to maintain strong faith in God's ability to carry out His plan for each of His children. I reasoned that in a God-regulated universe there is never too little or too much, and it is never too early or too late. I sought to sustain in my thought the concept of God as the only regulator, maintaining perfect balance in His entire creation, which included me and all that pertained to me. The next week I was told that the position offered to me had been fully funded.

As I continued to rely on God's guidance, I found a suitable home. After days of driving around a strange city, inspecting many unsuitable apartments, I again requested the practitioner's help. I was reminded that just as God has no unemployed ideas, He has not one homeless idea. I thought about this until I gained a clear

spiritual realization that it was indeed the truth. A statement in *Science and Health* by Mrs. Eddy took on new meaning (p. 254): "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God." Holding to the concept of God's total provision for each of His ideas, I was able to quickly rent an apartment that met my needs, and for a sum well within my budget. Thus there was harmony in my adjustment to a new job and new location.

I feel that the harmony was the result of some understanding of God's love, His ability and His availability, as shown in Christian Science. I am indebted to Mrs. Eddy for sharing her discovery with all mankind through her writings and through the Church she founded. I am happy to serve in a branch Church in many small ways.

BEHRAM SHROFF
Coral Gables, Florida



It is with much gratitude that I give this testimony of healing of a long-standing skin disease.

In the middle 1950's I first noticed growths appearing on my head. This condition became more inflamed at times. It was painless and I coasted along with it. Off and on throughout the years I had treatment through prayer by a Christian Science practitioner. The condition was not completely healed. One growth was noticeable on my forehead. I was ashamed of it. My friends all knew me to be a Christian Scientist, depending on spiritual means for healing. I felt I was a poor representative of my religion.

I have been free of this condition now for a year. I attribute this healing to inspiration for study I received at the Healing Goal Meetings we had in our branch church last year. The chairman outlined a recommended study program for each of the three meetings we held during 1975. It was a rather ambitious program, including the reading of *Science and Health* by Mrs. Eddy in its entirety.

I took this study assignment seriously and read not only the Bible and *Science and Health* but all of Mrs. Eddy's other writings as well, and much more Christian Science literature. I not only read but

studied the books, pondering and rereading slowly and deliberately many passages. I would paraphrase many statements and thoughtfully apply them to myself. I had a dictionary and a thesaurus at my side and looked up the meaning of hundreds of words, many of course that I knew; but I wanted the clearest understanding possible.

In *Science and Health* Mrs. Eddy begins her answer to the question (p. 495) "How can I progress most rapidly in the understanding of Christian Science?" with these words: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love." On another page we read (p. 316), "The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship."

That phrase "mortals need only turn from sin" sounds easy, but man's spirituality is not obvious to mortal man and "it takes a bit of doing," as a practitioner used to say to me. I discovered it involves inspiration, insight, intuition, and deep desire. I knew the healing would come with a serious effort to increase my spirituality.

My goal was to spiritualize and purify my thought and to yield completely to God without a trace of human willfulness or irritation. This brought about my release. Mrs. Eddy tells us (*The First Church of Christ, Scientist, and Miscellany*, p. 203), "A deep sincerity is sure of success, for God takes care of it." I found this work intensely interesting and absorbing. I found it a joy and became enthusiastic in my study. It was never tiring nor boring.

Along with this healing came a big plus. My life has been more harmonious and peaceful and fulfilling. Some undesirable traits of character have just disappeared. I feel I have more patience and humility than ever before.

I wish to again express my deep gratitude for this healing, for the help from practitioners, and for Mrs. Eddy, the author of *Science and Health*. Christian Science is the only religion I have ever known. I am grateful for class instruction and membership in The Mother Church and a branch church.

HARRY VOLLRATH
Sun City, Arizona

Words of Current Interest

Related to the Lesson-Sermon
for November 7, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Adam and Fallen Man

Beware lest any man spoil you (Col. 2:8)

"Spoil" has the sense of being taken off as spoil in war. The Revised Standard Version has, "See to it that no one makes a prey of you."

After the rudiments of the world (Col. 2:8)

This phrase is rendered "the elemental spirits of the universe" in the Revised Standard Version. Earth, water, air, and fire were apparently emphasized as elemental substances in the spurious teaching at Colossae and were thought to constitute man and the cosmos. Beare comments, "The doctrine which Paul combats . . . appears to involve (a) an exposition of the nature of the physical world and man's place within it in terms of astrological determinism; and (b) instruction in the cult

practices (asceticism, taboos, angel worship) which will propitiate these astral spirits and enable the devotee to attain fullness of life."

All the fulness of the Godhead **bodily** (Col. 2:9)

"Bodily" need not be taken in a literal sense. It may be understood as meaning "genuinely" as opposed to "figuratively."

Adam (Gen. 2:21)

Not really a proper name, but simply a word meaning "the man." When it is used without prepositions in the Hebrew text of Gen. 2 and 3, this word is written with the definite article as *ha'adam*. The literal meaning is "red" or "ruddy." In Gen. 2:5 *'adam* is paired with the nearly identical word for soil or ground.

If ye have bitter envying and **strife in your hearts, glory not,** **and lie not against the truth** (James 3:14)

The New English Bible translates, "If you are harbouring bitter jealousy and selfish ambition in your hearts, consider whether your claims are not false, and a defiance of the truth."

Slime had they for mortar (Gen. 11:3)

The word rendered "slime" means bitumen, or asphalt. Bitumen is found in the Euphrates valley, as well as near the Dead Sea in Palestine.

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

BUCKINGHAMSHIRE—High Wycombe: See local notice for place. 7.30 p.m., Tues., Nov. 23. "The Complete Man and Woman" (Heafer)

GREATER LONDON—Chingford: Masonic Hall, Station Rd., 8 p.m., Mon., Nov. 29. "The Complete Man and Woman" (Heafer)

WEST MIDLANDS—Birmingham (Third): St. Mary's Youth and Community Centre, School Rd., Moseley, 3 p.m., Sat., Nov. 27.‡ "Accept Only the True" (Heafer)

SWITZERLAND

Geneva: Salle Centrale, 10 rue de la Madeleine, 7 p.m., Thurs., Nov. 4. In English. French translation 8.30 p.m. "The Complete Man and Woman" (Heafer)

Interlaken: Vortragssaal im Gymnasium Interlaken, 3.15 p.m., Sun., Nov. 21. In German. "The Spiritual Basis of Health" (Ferris)

MEXICO

BAJA CALIFORNIA—Tijuana (Fifth, San Diego): Information Center, Edificio Maldonado, 1213 Prolongación Calle Segunda, 7 p.m., Fri., Nov. 19.‡ In Spanish. "Life Without Lack" (Mondino)

UNITED STATES

(Week of November 7 to 13, some earlier dates, and a later date)

CALIFORNIA—Anaheim (First, Buena Park): High School Forum, 501 S. Western Ave., 11 a.m., Sat., Nov. 13.‡ "What Does It Mean to Be Saved?" (Pike)

Bakersfield (Second): Harvey Auditorium, 1341 G St., 8 p.m., Fri., Nov. 12.‡ "Divine Love Is the Only Mind" (Crichlow)

Davis: See local notice for place. 8 p.m., Tues., Nov. 9.‡ "Life Without Doubt" (Pike)

Del Mar (First, Encinitas): Flower Hill Cinema, 2630 Via de La Valle and I-5, 10.30 a.m., Sat., Nov. 13.‡ "What's Your Greatest Need?" (Alton)

El Toro (First, Mission Viejo): High School, Charger Hall, 25255 Toledo Way, 8 p.m., Fri., Nov. 12.‡ "How to Love and Be Loved" (Alton)

Fall River Mills: Church, Hwy. 299-E and Fort Crook Ave., 3 p.m., Sat., Nov. 13.‡ "Who Runs Your Life?" (Holmes)

Fort Bragg: Church, 521 Chestnut St., 3 p.m., Sun., Nov. 7.‡ "Life Without Doubt" (Pike)

Garden Grove: High School, 11271 Stanford Ave., 8 p.m., Tues., Nov. 9. "Protection Where Lions Lurk" (Wood)

Lakeside: Church, 9573 Los Coches Rd., 3 p.m., Sun., Nov. 7.‡ "Protection Where Lions Lurk" (Wood)

Lodi: Women's Club House, 325 W. Pine St., 8 p.m., Mon., Nov. 8.‡ "Life Without Doubt" (Pike)

Long Beach (Third): Church, 3000 E. Third St., 8 p.m., Fri., Nov. 12.‡ "Your Right to Be Right" (Pickett)

Los Angeles (Thirteenth): Church, 1750 N. Edgemont St., 8 p.m., Mon., Nov. 8.‡ "Finding God's Direction" (Holmes)

Los Angeles (Seventeenth): Church, 1401 N. Crescent Heights Blvd., 8 p.m., Tues., Nov. 9.‡ "What's Your Greatest Need?" (Alton)

CALIFORNIA (continued)

Los Angeles (Twenty-eighth): Church, 1018 Hilgard Ave., Westwood Village, 8 p.m., Thurs., Nov. 11.‡ "What Does It Mean to Be Saved?" (Pike)

Malibu: Church, 28635 W. Pacific Coast Hwy., 3 p.m., Sun., Nov. 7.‡ "Finding God's Direction" (Holmes)

Morro Bay: Bay Theatre, 464 Morro Bay Blvd., 2 p.m., Sat., Nov. 13.‡ "Divine Love Is the Only Mind" (Crichlow)

Oakhurst: Church, Highway 49 and Redbud Dr., 3 p.m., Sun., Nov. 7.‡ "How to Love and Be Loved" (Alton)

Oakland (Tenth): Church, 1880 Mountain Blvd., 3 p.m., Sun., Nov. 7.‡ "Divine Love Is the Only Mind" (Crichlow)

Pacifica: Ortega Elem. School, 1283 Terra Nova Blvd., 8 p.m., Tues., Nov. 9. "Divine Love Is the Only Mind" (Crichlow)

Pacoima (Forty-second, Los Angeles): Church, 9165 Woodman Ave., 3 p.m., Sun., Nov. 7.‡ "Your Right to Be Right" (Pickett)

San Diego (Fifth): Church, 4481 Estrella Ave., 8 p.m., Thurs., Nov. 11.‡ "What's Your Greatest Need?" (Alton)

San Diego (Fifth): Information Center, Edificio Maldonado, 1213 Prolongación Calle Segunda, Tijuana, 7 p.m., Fri., Nov. 19.‡ In Spanish. "Life Without Lack" (Mondino)

San Francisco (Fourth): Church, 300 Funston Ave. and Clement St., 8 p.m., Mon., Nov. 8.‡ "Divine Love Is the Only Mind" (Crichlow)

Santa Barbara (First, Goleta): La Colina Junior High, 4025 Foothill Rd., 8 p.m., Mon., Nov. 8.‡ "What's Your Greatest Need?" (Alton)

Tustin: City Center Auditorium, Centennial and Main, 8 p.m., Fri., Nov. 12.‡ "What Does It Mean to Be Saved?" (Pike)

Visalia: Church, 2150 W. Main St., 8 p.m., Thurs., Nov. 11.‡ "Divine Love Is the Only Mind" (Crichlow)

Woodland Hills (Forty-third, Los Angeles): Parkman Junior High, 20800 Burbank Blvd., 8 p.m., Fri., Nov. 5.‡ "Who Runs Your Life?" (Holmes)

CONNECTICUT—New Haven: Yale University, 8.30 p.m., Thurs., Nov. 11. "Thought-expanding Metaphysics" (Kenyon)

DELAWARE—Newark: New Century Club, Delaware Ave. and Haines St., 8 p.m., Thurs., Nov. 11.‡ "A New View of Prophecy" (Thorneloe)

FLORIDA—Jacksonville (Fourth): Southside Woman's Club, 2560 Club Ter., 8 p.m., Thurs., Nov. 11. "Are You Looking in the Right Direction?" (Rivas)

Largo: Christ Presbyterian Church, 3115 Dryer Ave., S.W., 11 a.m., Sat., Nov. 13. "The Power of God" (Rivas)

Miami Beach: Church, 300 40th St. and Pine Tree Dr., 3 p.m., Sun., Nov. 7.‡ "Drift or Direction in Life?" (Kenyon)

Palm Beach Gardens (First, North Palm Beach): High School, 4245 Holly Dr., 8 p.m., Fri., Nov. 5. "Drift or Direction in Life?" (Kenyon)

Winter Haven: Church, 652 Ave. L, N.W., 8 p.m., Fri., Nov. 12.‡ "The Power of God" (Rivas)

GEORGIA—Atlanta (First): Church, Peachtree and 15th Sts., 11 a.m., Sat., Nov. 13.‡ "Safe in God's Care" (Williams)

Augusta: Church, 557 Greene St., 3.30 p.m., Sun., Nov. 7.‡ "The Evidence: True or False?" (Tyc)

Decatur: Agnes Scott College, Gaines Chapel, Presser Hall, E. College Ave., 3 p.m., Sun., Nov. 7.‡ "Life Without Lack" (Mondino)

Macon: Church, Georgia Ave. and N. Arlington Pl., 8 p.m., Fri., Nov. 12.‡ "Safe in God's Care" (Williams)

ILLINOIS—Bolingbrook (joint lecture): High School, 350 W. Blair Ln., 4 p.m., Sun., Nov. 7.‡ "A New Beginning" (Jenks)

Chicago Heights: Church, Lincoln Hwy. and Edgewood Ave., 8 p.m., Fri., Nov. 12.‡ "The Family of Man" (Rogers)

ILLINOIS (continued)

DeKalb: Carrols Cinema 1 and 2, 1201 W. Lincoln Hwy., 11 a.m., Sat., Nov. 13.‡ "The Family of Man" (Rogers)

Elgin: Church, 1020 W. Highland Ave., 8 p.m., Thurs., Nov. 4.‡ "A New Beginning" (Jenks). Note change of place.

INDIANA—Evansville: Vanderburg Auditorium, 715 Locust St., 8 p.m., Mon., Nov. 8.‡ "Get Your Life in Balance" (Driver)

Michigan City: Church, 510 E. Coolspring Ave., 8 p.m., Mon., Nov. 8.‡ "A New Beginning" (Jenks)

IOWA—Des Moines (First): Church, 3750 Grand Ave., 8 p.m., Thurs., Oct. 28. "Ageless Youth" (Driver)

Des Moines (Second): Church, 1009 E. Guthrie Ave., 8 p.m., Fri., Nov. 12.‡ "The Touch of Spirit" (Clarke)

Hampton: Church, 214 First St., S.E., 8 p.m., Sat., Nov. 13. "The Touch of Spirit" (Clarke)

Sioux City: Hilton Inn, 707 Fourth St., 8 p.m., Thurs., Nov. 11. "The Touch of Spirit" (Clarke)

KENTUCKY—Lexington: Board of Education Bldg., 701 E. Main St., 8 p.m., Tues., Nov. 9. "Ageless Youth" (Driver)

LOUISIANA—Shreveport (Second): Centenary College Chapel, 2911 Centenary Blvd. (Woodlawn St. side), 3 p.m., Sun., Nov. 7. "You're a Freeman!" (Linnig)

MARYLAND—Catonsville: Hillcrest Elementary School, 1500 Frederick Rd., 3 p.m., Sun., Nov. 7.‡ "Justice Under God's Care" (Henderson)

Lexington Park: Church, Town Creek Dr. and Rte. 235, 3 p.m., Sat., Nov. 13.‡ "Use Your Spiritual Power" (Henderson)

MASSACHUSETTS—Newburyport: City Hall, Green and Pleasant Sts., 8 p.m., Fri., Nov. 12.‡ "Life Without Lack" (Mondino)

Worcester (Second): Church, 255 Salisbury St., 8 p.m., Thurs., Nov. 11.‡ "Life Without Lack" (Mondino)

MICHIGAN—Pontiac: Church, 164 W. Lawrence St., 8 p.m., Thurs., Nov. 11.‡ "A New Beginning" (Jenks)

Royal Oak: Church, 900 W. Fourth St., 8 p.m., Fri., Nov. 12.‡ "A New Beginning" (Jenks)

Ypsilanti: Church, 123 N. Adams and Washtenaw Sts., 8 p.m., Tues., Nov. 9.‡ "A New Beginning" (Jenks)

MISSOURI—Kansas City (Second): Church, 1309 Meadow Lake Pkwy., 8 p.m., Mon., Nov. 8.‡ "The Touch of Spirit" (Clarke)

St. Louis (First, Mason Woods): Church, 750 S. Mason Rd., 8 p.m., Thurs., Nov. 4.‡ "Get Your Life in Balance" (Driver)

Springfield: Art Museum Auditorium, 1111 Brookside Dr., 2.30 p.m., Sun., Nov. 7.‡ "The Touch of Spirit" (Clarke)

NEW JERSEY—Hawthorne (First, Paterson): Hawthorne Theatre, 300 Lafayette Ave., 10.30 a.m., Sat., Nov. 13. "Christian Science: Its Healing Practice" (Kenyon)

NEW YORK—Hempstead: Church, Fulton and Hilton Aves., 8 p.m., Mon., Nov. 8.‡ "A New View of Prophecy" (Thorneloe)

New York (Twelfth): Church, 147 W. 123d St., 3 p.m., Sun., Nov. 7.‡ "A New View of Prophecy" (Thorneloe)

Port Washington: Church, 2 Beacon Hill Rd., 8.30 p.m., Tues., Nov. 9.‡ "Christian Science: Its Healing Practice" (Kenyon)

Spencerport: Parma Baptist Church, 4997 Ridge Rd., 8.15 p.m., Tues., Nov. 2.‡ "The Power of God" (Rivas)

White Plains: Church, 34 Maple Ave. and Mamaroneck, 8.15 p.m., Fri., Nov. 12.‡ "Drift or Direction in Life?" (Kenyon)

NORTH CAROLINA—Raleigh: Little Theatre, 301 Pogue St., 8 p.m., Mon., Nov. 8.‡ "The Power of God" (Rivas)

OHIO—Canton: Church, 1014 Cleveland Ave., N.W., 3 p.m., Sun., Nov. 7.‡ "Your Unlimited Opportunities" (McGrew)

Dayton (Second): Victory Theatre, First and Main Sts., 8 p.m., Mon., Nov. 8.‡ "Your Unlimited Opportunities" (McGrew)

PENNSYLVANIA—Bethlehem: Prosser Auditorium, Hauptert Union Bldg., Moravian College, 11 a.m., Sat., Nov. 13.‡ "A New View of Prophecy" (Thorneloe)

Grove City: Church, Sandy Lake Rd., 3.15 p.m., Sun., Nov. 7.‡ "Safe in God's Care" (Williams)

Reading: Church, Centre Ave. and Greenwich St., 8.15 p.m., Fri., Nov. 12.‡ "A New View of Prophecy" (Thorneloe)

SOUTH CAROLINA—Aiken: Church, 433 Whiskey Rd., S.W., 8 p.m., Tues., Nov. 9.‡ "Stay on the Beam" (Tyc)

Columbia: Church, 1114 Pickens St., 8 p.m., Mon., Nov. 8.‡ "Life Without Lack" (Mondino)

Greenville: Church, 45 Southland Ave., 8 p.m., Tues., Nov. 9.‡ "Life Without Lack" (Mondino)

TENNESSEE—Brentwood (First, Nashville): Northside Junior High, Granny White Pike and Murray Ln., 7.30 p.m., Thurs., Nov. 11.‡ "Ageless Youth" (Driver)

Cleveland (First, Chattanooga): Holiday Inn, Keith St., 3 p.m., Sat., Nov. 13.‡ "Ageless Youth" (Driver)

Jackson: Church, 135 Hawthorne Pl., 11 a.m., Sat., Nov. 13.‡ "You're a Freeman!" (Linnig)

Knoxville: See local notice for place. 8 p.m., Fri., Nov. 12. "Get Your Life in Balance" (Driver)

TEXAS—San Antonio (First): Gunter Hotel Ballroom, 205 E. Houston, 12 m., Tues., Nov. 9. "You're a Freeman!" (Linnig)

Waco: Church, 1101 Columbus Ave., 8 p.m., Thurs., Nov. 11.‡ "You're a Freeman!" (Linnig)

VIRGINIA—Harrisonburg: The lecture scheduled for Thursday, Nov. 4, by Mr. Williams, has been canceled.

McLean: Intermediate School, 977 Balls Hill Rd., 8 p.m., Fri., Nov. 12.‡ "Justice Under God's Care" (Henderson)

WISCONSIN—Racine: Church, 402 Ninth St., 8 p.m., Tues., Nov. 9.‡ "Become What You Are!" (Rogers)

Whitewater: University of Wisconsin, Lecture Hall, Winther Hall, N. Prairie St., 3 p.m., Sun., Nov. 7.‡ "Become What You Are!" (Rogers)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

LECTURE NOTICE

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

For lecture announcements to be published in the *Herald*, please refer to information on the back of the Lecture Information forms supplied to branch churches.



Letters to the Press

From Christian Science
Committees on Publication

Newsweek
New York, New York

Anthropologists of the future unearthing *Newsweek's* coverage of religion may conclude that old myths stick in the thought of "senior" journalists! On the day we suggested to your Boston bureau correspondent an interview with a member of The Christian Science Board of Directors ("Religion," June 21), Church officials were also talking with four other media representatives. Your characterization of Christian Scientists as "secretive to a fault" is an old myth.

J. BURGESS STOKES
Manager
Committees on Publication

The Daily Times
Mamaroneck, New York

The [writer] is at it again.
His latest column on Christian Science includes some highly in-

accurate, misrepresentative and misleading statements—this time relating to The Christian Science Monitor, which is able to speak for itself.

Space will not allow a point-by-point refutation of each misrepresentation, but the points regarding the salaries of The Christian Science Board of Directors, the closing of churches, finances, etc., are grossly overstated.

This denomination, along with others, is having to bear the brunt of unprincipled, slanted writing. Since these charges have nothing to do with truth, it remains highly questionable how such distortions can continue to be circulated as news.

ARTHUR R. DAVIES
Committee on Publication

World News
Roanoke, Virginia

In repeated contrast to the reader's sincere desire for factual information is the religious column by [a minister]. One cannot help but render his latest article, another on Christian Science, less credible for its reliance on distortion and hearsay.

Included are some noticeably misleading charges obtained from a former church member. For example, the number of churches which closed over a period of four years was exaggerated by 70 per cent. The church listings in the monthly *Christian Science*

Journal, obtainable at public libraries or in Christian Science Reading Rooms, bear this out. Our corrective letter recently published by *Time* magazine points out its mistake in stating that 500 churches have closed.

It is entirely false to contend that the Directors of The Mother Church can by various means add extra income to their salaries to total \$100,000 per year. They cannot do this. In truth, their salaries amount to considerably less.

The suggestion that the Church has practically given up Christian benevolence for members and branch churches is utterly without foundation. The intent in uncritically accepting and circulating such a charge seems highly questionable.

Equally inaccurate is the writer's third-hand interpretation of the Church's financial situation. While sharp inflation temporarily depleted our unrestricted funds during the building of the international headquarters in Boston, our financial reserves are solid. There is no financial crisis.

In desiring to write on denominational affairs, would it not be in the reader's interest for [the

writer] to adhere more closely to rationality and factual statement?

JAMES R. CORBETT
Committee on Publication

The Queen's Journal
Ontario, Canada

In an article on Transcendental Meditation that appeared in *The Queen's Journal* on February 26, 1976, several references were made to Christian Science which were very inaccurate.

The Christian Science concept of God grew out of the Christian tradition and embraces the God of the Bible, and the Father that Jesus worshipped, recognizing all men to be the children of God.

Certainly, it would have been abhorrent to Mrs. Eddy to have herself in any way considered as equal to God.

There is a Christian Science College Organization on the Queen's campus. Should anyone care to receive further factual information on Christian Science, they are welcome to come to any of the meetings held weekly during the school term as noted in *The Queen's Journal*.

J. DONALD FULTON
Committee on Publication

CHRISTIAN SCIENCE PRACTITIONERS

Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

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Here's how you can receive the best service on a permanent or temporary change of address for your subscription to any Christian Science periodical. Send the Circulation Department the following information:

- (1) Full name (as it reads on your subscription label), *former* address, name of each periodical you want changed, and whether on Convenient Payment Plan. *It is always best to include mailing labels from the periodicals involved, when possible.*
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Address changes for *The Christian Science Monitor* and the other Christian Science periodicals may be made by allowing four to six weeks. Changes should be for periods of no less than two weeks.

Send the above information for subscription changes to The Christian Science Publishing Society, Circulation Department, One Norway Street, Boston, MA, U.S.A. 02115.

Please note that changes in permanent mailing addresses for the membership records of The Mother Church are *not* covered by requests to the Circulation Department for subscription changes. For address changes in the Church files members should notify The First Church of Christ, Scientist, Clerk's Department, Christian Science Center, Boston, MA, U.S.A. 02115.

INTERNATIONAL MONEY ORDERS AND DOLLAR DRAFTS

International money orders and dollar drafts reaching the Publishing Society in Boston contain only the name and address of the sender and the amount. To help us serve you better, will you please write to us at the time you purchase the money order or dollar draft and tell us what your remittance is for. This will enable us to avoid the delay caused by the necessity of writing to you. Dollar drafts purchased from your local bank can be processed more quickly than international money orders.

THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115:

THE CHRISTIAN SCIENCE JOURNAL: Monthly in English; \$14.00 a year, \$7.00 six months, \$1.25 a copy.

CHRISTIAN SCIENCE SENTINEL: Weekly in English; \$17.50 a year, \$8.75 six months, 50c a copy.

THE HERALD OF CHRISTIAN SCIENCE: Editions published monthly: French, German, Portuguese, Spanish. Each edition \$7.00 a year, 75c a copy. Editions published quarterly: Danish, Dutch, Greek, Indonesian, Italian, Japanese, Norwegian, Swedish. Each edition \$2.00 a year, 50c a copy. English-Braille, Grade Two, published quarterly, \$1.00 a year, 25c a copy.

CHRISTIAN SCIENCE QUARTERLY (Bible Lessons): Quarterly in English, Danish, Dutch, French, German, Greek, Indonesian (available only in Indonesia), Italian, Japanese, Norwegian, Polish, Portuguese, Spanish, Swedish. Each edition \$2.50 a year, 75c a copy. *Readers' size*, \$3.00 a year, \$1.00 a copy; in *English-Braille*, Grade Two, with all citations from the Bible and *Science and Health* written out in full, \$2.50 a year (12 issues), 25c a copy.

THE CHRISTIAN SCIENCE MONITOR (regular daily edition): An international newspaper published daily, Monday through Friday, except legal holidays, in English; available to subscribers worldwide; \$40.00 a year, \$36.00 nine months, \$24.00 six months, \$12.00 three months, 25c a copy.

THE CHRISTIAN SCIENCE MONITOR (international weekly edition): An international newspaper published weekly in English; not available to persons living in the United States, Canada, or Mexico; \$37.50 eighteen months, \$25.00 a year, \$12.50 six months, 60c a copy.

You may subscribe for these periodicals directly from The Christian Science Publishing Society in Boston or obtain them from a Christian Science Reading Room in your community.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

CONTRIBUTIONS

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

General Purpose Fund
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Please make all checks payable to MARC ENGELER, Treasurer, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

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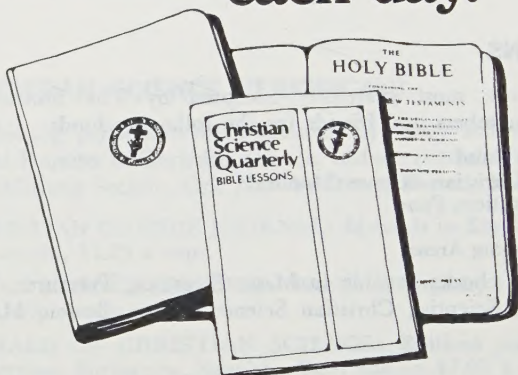
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F2A

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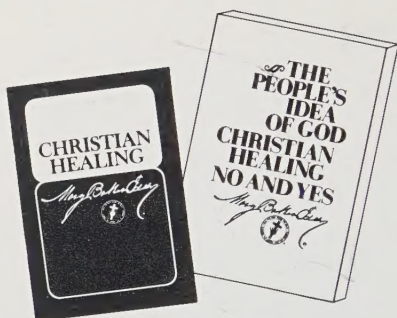
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